

ance, whether mechanical or otherwise, is a subject of great importance, and one which has of late years attracted much of the public attention. The importance of this subject is not only in the fact that it is a subject of great importance, but also in the fact that it is a subject which has of late years attracted much of the public attention.

When sent to one individual, and payment received in advance. Single paper, - - - \$2 00 Seven copies, - - - 12 00 Thirteen copies, - - - 22 00

Ministers who procure five subscribers, shall receive their own paper gratis, so long as they shall annually send us \$10 in advance for the same.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Christianian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, AUGUST 29, 1844.

{VOLUME VII.—NO. 35.
{WHOLE NUMBER 321.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 11 CORNHILL, BOSTON.

TERMS.

When sent to one individual, and payment received in advance. Single paper, - - - \$2 00 Seven copies, - - - 12 00 Thirteen copies, - - - 22 00

Ministers who procure five subscribers, shall receive their own paper gratis, so long as they shall annually send us \$10 in advance for the same.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

Advertisements should be addressed, Post Paid, to Wm. S. DAMRELL, No. 11 Cornhill, Boston, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

through the instrumentality of Mr. K. a church was gathered from the English army of 125 members.—Mr. Innes, in speaking of the spiritual state of things in Scotland, said it seemed to be more a time when religion is made a theme of conversation, than a subject of real feeling and action, which I believe is the case in our country. He who talks most and loudest is esteemed by many the better Christian.

Yesterday we took a trip to Abbotsford, the seat of Sir Walter Scott. After a pleasant ride of two hours we reached Melrose, a small town in its vicinity. We visited here the old Abby of Melrose, which Scott has so beautifully described, and which he so loved to frequent. His well known letters occurred to us as we walked through this once magnificent edifice—

‘If thou wouldst see Melrose aught,
Go visit it by the pale moon-light,’ &c.

Contrary to this injunction, however, our visit was made in broad daylight, and was sufficiently gratifying. It is the most beautiful ruin I ever saw, and has also a most delightful situation. Truly the ecclesiastical of olden time knew well where to fix their abodes, for the better gratification I fear of the flesh than the good of the spirit. Abbotsford is about three miles from Melrose Abbey; we found it to be an irregular clump of stone buildings, of almost every variety of style. High up in the wall was inserted the iron door of the old Tolbooth as that of the mail coach from Aberdeen through Perth to Edinburgh. The vale of Strathmore, the Carse of Gowrie, and the scenery around Perth and Kinross formed as beautiful and rich a living picture as our eyes have yet beheld. Hills wild and precipitous rose here and there on either side of us, while the fertile plains around their base were covered with luxuriant crops of grain, which, when gently agitated by the wind, presented indeed a lovely appearance. After passing through Kinross, a small town, we rode along by the side of Loch Leven, a beautiful sheet of water at the foot of a steep, wild mountain half covered with clumps of the Scotch fir. The lake is of an irregular oval figure, about ten miles in circumference. It contains several small islands, on one of which stand the picturesque ruins of Loch Leven Castle, once the prison house of the ill-fated Queen of Scots. Through the aid of young Robert Douglas, who conveyed her in a boat by night to the lake of Ochil, at the south side of the lake, she finally escaped from thence. Report says a young man belonging to Kinross recently fished up from the lake the keys of the castle, which were thrown into the water at the time of Mary's escape; they are now in the possession of the Earl of Morton, who resides on the banks of Loch Leven.

About 16 miles from Kinross, is the town of North Queensferry, situated on the Frith of Forth. The scenery around it is very fine. Among the rocks at the water's edge stand the remains of Rosyth Castle. At the rising of the tide it is completely surrounded by water. Our stage coach was dragged on board a small steam ferry here, the horses being unharnessed, and in a few moments we reached South Queensferry, on the other side. Here we again mounted our four wheeled vehicle and proceeded on our way. The road from this place to Edinburgh is the finest I ever saw; it is like iron, so smooth and hard is its surface; on each side is a row of beautiful trees overhanging it, planted by gentlemen whose residences are near by. Our horses proceeded rapidly, and we were soon in sight of the city. The entrance into Edinburgh is extremely pleasing to the eye of a stranger. Its approaches are not like those of most cities, through mean and squalid suburbs, but its very outskirts consist of beautiful blocks of buildings, several stories high, with verdant terraces behind them. The poorer structures are mostly in the old town, where the houses are often 12 stories high, and with narrow, dark alleys between them, sometimes covered with an arch; each of these is called a close. In the new town on Princes St., is now being erected a splendid free-stone monument to Sir Walter Scott. Behind it are the pleasure grounds of the city. This monument is now about two-thirds done, and is the most beautiful thing of the kind in the three kingdoms. The carving is exceedingly rich; a statue of Sir Walter is to be placed under the first arch. The name of the artist I do not know.

A few nights ago we heard Dr. Chalmers deliver an address here in Edinburgh. His subject was home missions, and his energetic manner and heart-felt eloquence drew breathless attention from the crowded assembly who listened to him. The Rev. Wm. Innes called upon us this morning, and made many inquiries concerning the welfare of Rev. Mr. Turnbull, from whom we understand he enjoyed the pleasure of a visit, last year. This gentleman has caused several American works to be published here; among them are Mrs. Hunt-ington's Memoirs, which are much liked; also Abbot's Young Christian, Way to do Good, &c. He told us that a pious soldier from Edinburgh Castle recently called upon him, and stated that under God he owed his conversion to the missionary efforts of Rev. Mr. Kincaid, when his regiment was stationed at Maulmain, Asia—and that

friends of Home Missions feel increased encouragement and put forth increased efforts for the accomplishment of the great object of our organization.

BENJAMIN M. HILL, Cor. Sec.

[Correspondence of the Reflector.]

Results of Antinomianism.

BY REV. DR. BELCHER.

In the paths of ruin,
Lord, forbid my feet should tread:
At thy footstool keep me suing—
Guilt has horrors that I dread. TURNER.

Human life is diversified. It has its joys and its sorrows, its hopes and its fears, its gratifications and its disappointments; and such is the Christian-ministry. The devoted young pastor sets out on his career of labor and of usefulness with high expectations and cheering prospects; he possesses the vigor of health, and enjoys the affections of his people; zeal animates his exertions, and he anticipates a long and successful discharge of his duties. We would not damp his ardor, nor discourage his labors; he will soon discover, that as he is opposed to error, to sin, and to Satan, so they are opposed to him. He will surely find that his bed is not composed of roses, that his comforts are not free from alloy, and that even the church is not purified from error. He will be placed in circumstances in which he will only derive comfort from the word of his great Master, and the approbation of his own conscience.

Much is said at the present day in England, about the spread of Antinomianism. It is greatly to be feared that some good men are charged with its errors who are as strongly opposed to it as those who are incessantly crying out against it. There may be, and there is, among many excellent men, (and would to God that their number was larger!) a high regard for those doctrines that peculiarly distinguish the gospel—doctrines that ensure the divine honor in connection with the believer's salvation, where there is no disposition to lessen the divine authority, or weaken the bonds of human obligation. It is worthy the inquiry, whether some ministers may not neglect the doctrinal part of the New Testament as much as some others its practical requirements; and the prayer becomes us all, ‘Lead me in the midst of the paths of judgment.’

But while some persons may be improperly charged with the detestable heresy to which we are now directing the attention of our readers, it must not be forgotten that the error does exist, and that its pestilential effects are too often felt. The relation of circumstances that shall now be placed before the reader are not the creation of the imagination, but are real facts. They are not designed to caricature events, but ‘are the words of truth and soberness.’

Some years ago a young minister was settled over a newly-formed Christian church, within eighty miles of the English metropolis. The congregation had been recently collected, with the exception, indeed, of a very few persons who had left another church in the neighborhood, and who, unhappily, were deeply infected with the moral disease which invariably produces spiritual pride or a belief that they know more than others, leads them to act as though they were infallible, and to despise all whose minds are otherwise moulded, or whose education has taught them to view some things differently from themselves. Their former pastor had made an attempt, (unsuccessful, as might be expected,) so to preach the truths of the gospel as never to offend any of his hearers. Hence his preaching was cold and cautious, and had brought his people into a bad state of moral health.

The anxious concern of the newly-settled pastor was to promote the salvation of sinners and advance the glory of God. His labors were constant, and accompanied with holy influence, successful. His plain and forcible statements of divine truth, his scriptural entreaties to sinners to be reconciled to God, and his unlimited invitations to transgressors of every class to come to the Lord Jesus for salvation, cannot be supposed to have met the approbation of the class of persons to whom we have alluded. But, as is commonly the case, while he was yet comparatively a stranger, while he professed the warmest attachment to his person and labors, and liberally contributed to his support. The cause seemed to prosper, the congregation increased, sinners were converted, the church was greatly enlarged, and the neighboring Christians rejoiced as they looked on and said, ‘This is the finger of God.’

The fairest prospects may soon be blighted, and the brightest hopes easily destroyed. Perhaps a spirit of self-confidence might obtain possession of the pastor's heart, and, like Job, he might be ready in that confidence to say, ‘I shall die in my nest;’ and for this the ravages of error might be permitted to try him. He had often grieved at the spirit too frequently manifested by those with whom he was called to act. It was not uncommon to hear the idea of instruction being given to children in Sabbath schools ridiculed; he had to grapple with the awful delusion that sinners are not to be blamed for the omission of duties which need the possession of a holy principle for their proper discharge; and when reproving the children of the professedly pious for their improprieties, he would meet with the remark from their parents that better conduct could not be expected unless God would change their hearts, and that, till then, all instruction and restraint were in vain. But, in the exercise of meekness, he endeavored to instruct those who opposed themselves, and hoped, in due time, to see these dangerous errors supplanted by the diffusion of scriptural truths. The ray of hope seemed to brighten, and confidence was felt that this spirit, so much opposed to that of the Lord Jesus, was not spreading; but, alas! dense and dark clouds soon overspread the horizon, and the storm which scattered desolation and ruin around soon fell.

The ways of God often appear to us mysterious; but they always tend to the promotion of his glory. When his ministers or his churches begin to imagine themselves of importance, he generally takes an effectual method to shew them that he can carry on his designs without them; and that deprived of his favor they are useless. The young minister was, amidst the circumstances we have stated, laid aside by illness. His life was threatened by a chastising Providence, his pulpit became vacant, and his congregation in a state of confusion. The individuals to whom reference has been made embraced the opportunity thus afforded them of introducing a series of ministers who preached one part of the truth to the exclusion of the other, made injudicious and unscriptural statements of the doctrines of the gospel, wrought on the feelings instead of informing the judgment, representing themselves as the only preachers of the gospel for many miles round, and unhappily but too well succeeded in the object they had in view. Persons newly introduced to an acquaintance with the gospel, with minds uninformed, and feelings easily wrought upon, are in great danger of falling into this awful system. There is so much in it to foster the pride of the human heart, to make the most ignorant wise in their own conceit, and to impart false comfort to the man indulging in sin, that it cannot be wondered at if the bait caught and allured many to danger.

The consequences may be easily guessed at. After a season the young pastor began to recover, and hoped yet to live many years in the discharge of his duties, and then to die in the bosom of his charge; but he soon found the discovery had been made that he had never preached the gospel, that the most ignorant of his congregation were wiser than himself, and that all the duties enjoined in the Bible were performed for his people by the Lord Jesus Christ. A spirit of the most determined rancor had suddenly taken possession of the hearts of a few of the leading persons of the congregation; the church itself ceased to have power; and, unable to contend with such a faction, the pastor resigned. It was not long before they had another more to their taste; the Sunday school was abandoned; the voice of warning to the sinner was no longer proclaimed from the pulpit; and every hearer, however vile his conduct, was led to infer his interest in the Divine favor. The blessing of heaven was withheld, Christians wept, while infidels triumphed. More than twenty years have since passed away, and nothing wearing the shadow of prosperity has ever, during that whole time, visited the church.

This is a brief sketch of the effects of this dangerous system of error in one place; and many such sketches might be easily given. Is it not easily seen that a spirit of opposition to the freedom of the gospel, which allows of pride and rancor being indulged, which encourages contempt towards the ministers of Christ, which makes excuses for sin, and discourages efforts for the promotion of the cause of Jesus, cannot be of God? Look at the character of Jesus, at the conduct of the apostles, at the zeal of the martyrs, and ask, Did they show these feelings, and manifest this spirit? No; they loved holy conduct as well as holy doctrines; the doctrines of sovereign grace fed their zeal, and fed their obligations to Jesus, they desired their children to know and serve him. Let us hope that our readers will learn, from this statement of facts, to value the Bible, and regard all its contents; to encourage a spirit of humility, and a concern to be found obeying Christ in all things; to avoid a litigious, disputing spirit, and to receive the truths of revelation in the teachable and simple spirit of little children. Let the members Christian churches cultivate a devotional and affectionate disposition; let them watch against everything that would oppose the government of Jesus, rob any part of the truth of its glory, or disturb the peace of the family of God. So shall the beauty of the Lord be upon us, and God, even our own God, shall bless us.

CONVERSIONS FROM POPERY.—The Rev. J. O'Brien, late Roman Catholic curate at Kilkree, made his recantation on Sunday in the parish church of Kilkree, and embraced the Protestant faith. The new convert is a native of Newton, Limerick. This is the third priest that has abjured the Church of Rome in Ireland, within the last three

months—viz., Rev. Mr. Frost, at Dublin, Rev. Mr. Burke, at Kilkenna, and Rev. Mr. O'Brien, at Kilkree. A Roman Catholic conformed to the Protestant faith at New market-on-Fergus church, last Sunday.—*Dublin Statesman.*

For the Christian Reflector.

Hints to Editors.

MR. EDITOR.—If you think the following piece of a letter, found among some paper rags in a garret, evidently addressed to a man just assuming the responsibility of editing a religious journal, would be of any use to yourself or any one else, you are welcome to keep it, or do whatever you please with it.

Boston, May 9th, 1839.

DEAR FRIEND.—Really, you have concluded to take the editorial charge of the — have you? Well, you are a versatile kind of a genius, or at least, you have a versatility of talent, which by no means comes unaccompanied by one who would shine among the editors in these days of great expectation from ‘them fellows.’

No doubt you are aware that much, very much is expected of the conductors of the religious press, and therefore I presume you give up your joins with all your manliness, and at the same time with fear and trembling. Here are a few hints which I wish to give you before entering upon your work, and knowing the kindness of your heart, I am sensible that you will willingly receive them, and value them all they are worth, be it more or less.

1. In the reports of addresses made by ministers on anniversary and other occasions, avoid saying, ‘The Rev. Mr. A. with his usual animated and glowing style,’ &c. ‘The Rev. Mr. B. in his usual happy manner,’ &c. ‘The Rev. Mr. C. in his own peculiar eloquence,’ &c. ‘The Rev. Mr. D. with that pathos for which he is always distinguished,’ &c.; because sometimes, brethren are conscious that their speeches were failures, and when such is the case, it is very mortifying and annoying to read in the papers that those failures were specimens of their usual eloquence, manner, or style.

2. In notices of ordinations and installations, do not say, ‘All the exercises were of an high order and deeply interesting character,’ because cases sometimes occur in which such a notice would not be exactly consistent with truth, and it is very important for the interests of a paper, for the people to feel that the editor always keeps truth on his side.

3. In noticing the removals of ministers, when they leave a church, do not say, ‘On the part of the church, do not say,’ ‘The Rev. Mr. A. was compelled to leave because the labors were too arduous for his delicate health,’ or ‘Rev. Mr. B. left the people in —, with sincere regret on each side, they being unable to raise a competent salary,’—for people generally are not galled by such notices—especially, when they know the feeble, delicate brother soon settles again where his labors are much more arduous—and that the poor church very easily raise a competent salary for another minister.

4. Do not say, such a minister has accepted the unanimous call of the church in —, when it is a well known fact in all the neighboring churches that one quarter or one third of the members voted against extending a call to him.

5. Do not say, ‘The Rev. Mr. Lovely has commenced his labors in — under very pleasant circumstances,’ when it is admitted throughout the whole vicinity, that the state of feeling in the church is such, and the opposition to the Rev. Mr. Lovely is so great, that any adjective coupled with the word ‘circumstances’ in such a connection, which has the most distant resemblance to pleasant, would tell a fib.

6. In your editorials, do not lug in all the French words and phrases you can possibly guess the meaning of, for it looks like affectation, whether it is or not. Do not out of ten of the usual readers of a paper understand the meaning of *recherche, comme il faut, coup de, &c.*

Besides, what advantage is there in using them if they were understood by all? Do they convey the sense any fuller than plain, old-fashioned Saxon words? French words may make some persons think that the editor is a ‘big man,’ but I doubt whether they add much to his credit in the long run.

For the Christian Reflector.

Peirce Academy.

The undersigned having been appointed by the Trustees of Peirce Academy, located in Middleboro', to communicate to the public the present character and condition of said Institution, take pleasure in submitting the following, from the report of the Prudential Committee for 1844.

‘The school has been visited several times in the course of each term, and the Committee are happy in being able to say, there has been decided improvement in every respect, during the past year; an improvement such as might be expected under the superintendence of our skillful and indefatigable principal. The Committee were so deeply impressed with the devotion, earnestness and solemnity, as to the happy influence they must exert upon those connected with the school, that they cannot omit to mention it.

‘The singing, recitation of a passage from the Bible by each scholar, the reading of the Scriptures, and prayer, evidently have produced a most subduing and elevating effect on the minds of the pupils, affording them a highly advantageous preparation for the labors of the day.—In the male department, under Mr. Jenks, the point of improvement to which the Committee would especially refer, is that of the

thorough manner in which the pupil is enabled to state the results of his labors. In surveying, algebra, arithmetic, and in the Latin and Greek languages, they were particularly impressed with the evidences of this thoroughness. It was manifest to the Committee, not only that the teacher himself is a complete master of the sciences he attempts to teach, but also, by his skill in explanations and illustrations, the pupil, possessed of a common capacity, and showing a proper degree of attention, could scarcely fail thoroughly to understand the subject investigated. And one of the great advantages of this skill in teaching, by this facility in explanation and illustration, is, its adaptation to secure the close attention of the pupil.

‘It is evident to the Committee that in no previous year, since their acquaintance with the Academy, has there been a more close and successful application to study, on the part of the students, than during the year which is now closing.

‘In the female department, under the instruction of Miss Parker, there has also been a decided and pleasing advancement. The young ladies are instructed in the solid and useful, as well as in all the ornamental branches, which constitute an accomplished and finished female education.

‘Concerning the state of morals in the Academy, and the deportment of the pupils in the community, the Committee have great satisfaction in saying, that the mild, yet firm and paternal government maintained on the part of the principal, is effectually attended by those happy results which the friends of the Institution ardently desire, and the lovers of sound morality admire.

‘There is one feature of this Academy, which the Committee think should not be passed by without special notice. And that is, the course of lectures on astronomy, natural philosophy, and chemistry, by the principal. These lectures are given, out of school hours, to the number of 30 or 40 in a term, and are all illustrated by experiments with complete sets of apparatus.

‘Very few teachers, it is believed, bestow such an amount of time and labor for the special good of the pupils. In view of these facts, the Committee have the strongest conviction that the Institution is worthy of confidence, and of the liberal patronage of the Christian public.’

The annual examination of the pupils of the Academy, on the 15th and 16th inst. we are truly pleased to say, fully justified the statements contained in the above report of the Prudential Committee, respecting the accomplishments of the teachers, the faithful, thorough and successful manner they observe in imparting instruction, and the healthful and rapid advancement of the scholars, in both departments, in acquiring knowledge.

The Academy has received a liberal share of public patronage, which evinces the estimation in which it is held by its friends; but its merits warrant and demand a much more extended patronage than has yet been bestowed upon it.

The conviction is strong on our minds, that no school, of the kind, in the land, is more deserving of public confidence.

E. NELSON.
J. F. WILCOX.

Middleboro', Aug. 21, 1844.

P. S. Of the exhibition on Friday afternoon we have not time to speak particularly. It was however one of the best specimens of youthful composition and oratory we have ever witnessed. It indicated a degree of strength and energy in the Institution highly encouraging to the Trustees, patrons, and friends of the same.

Closet Prayer.

‘When thou prayest, enter into thy closet.’ Do you say, ‘I have no closet?’ Christ made a mountain his place of private prayer. Mark 6: 46. Wherever we can be alone with God, wherever we can pray to him, whether it be on the sea-shore, in the field, the shop, or the bed-room, there we may have a closet.

An excellent clergyman, whose praise is in all the churches, was once spending the night at a large inn. ‘It is my custom,’ said he to the mistress of the inn, ‘wherever I am, to have family worship. I am now going to have it with my wife, and I shall be glad if you, and as many of your servants as can come in, will join us.’ ‘I shall be very happy,’ was the reply, ‘and all the servants shall come in.’ Accordingly she gave her directions to this effect; and all the servants, waiters, chambermaids, hostlers and postillions attended. The worthy clergyman, before he prayed, expounded a portion of Scripture, and at the close of his exposition, with much affectionate earnestness and solemnity, exhorted his hearers to pray for the Holy Spirit. About a year after, he was traveling the same road. As he drew near the inn, he was accosted by a post-boy. ‘Sir, do you remember me?’ ‘No, my friend, I cannot say that I do.’ ‘Well sir, I recollect you. You were here some time ago, and had as all into your room in the house, and explained a chapter in the Bible, and prayed for us. And when you were explaining the chapter, you told us, if we had not been accustomed to pray, to begin at once, and to pray, “Lord, give me thy Holy Spirit. Lord, convert my soul.” I thought much of those words, and was determined to follow your advice. But

then I was at a loss for a place in which I could be alone, to pray for the Lord to give me his Spirit. At last I thought of the stable; and I used to take the key, and lock myself in, and kneel down, and pray that the Lord would convert my soul. And I bless God, I have reason to believe that he has heard and answered my prayers; that he has given me his Spirit, and converted my soul. ‘This shows the truth of the old saying, that “where there is a will there is a way.”

A Recipe for Spiritual Growth.

EXTRACT FROM BIBLE.

‘I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian, and an heir of glory. You will find the medicine described in the 10th Psalm, 7-11; and the method of taking it in Prov. 2: 1-6. By the use of this medicine, and this method, you will as certainly improve and grow in grace, as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our actions; the Bible and prayer over it for the true understanding of it, is not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But, as it is written, “the kingdom of heaven suffereth violence, and the violent take it by force;” so in nothing do we offer violence to our evil nature more than in studying God's holy word and earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost.’

More Troubles of a Pastor.

1. The state of the prayer meeting troubles him. It is his right arm, and the bone of it is broken when that meeting languishes. He takes no joy toward it thoughtful and solemn. He passes numbers, and disciples are among them, but they go not with him. A few are there: How is the place solitary that was full of people! The social party is full. The scenes of gaiety and merriment are crowded. But the meeting for prayer is swept away in the tide of worldliness. He cannot but be troubled.

2. Fallen families alarm trouble him. He had helped rear them. Some of them rose only by the divine blessing, on his indefatigable exertions. He hoped, and loved to believe, they were “untainted” with the taint of Heaven. But in sadness he hears it recounted, that here one and there another, has fallen—the fire has gone out—the incense rises not. Morning comes to ask recognition of divine goodness. Evening comes with a fresh claim for praise for God; but there is no prayer. That group of youthful travellers have heard the voice of prayer, and felt its moral power. But the altar is fallen. What could we say of the pastor's heart if it were not sad!

3. Contentions among the disciples trouble him. He thought that degrading and hateful passion would wither and die, as its possessor came under the bright beams of the great Sun of righteousness. He hoped that the solemn public vow of entire and eternal devotedness to Christ, would put the finishing stroke to this propensity, and that, in alliance with such a glorious specimen of benevolence as he who “gave himself,” the vile person would be liberal and the church beautiful. He hoped that the very selfishness of the soul would melt while the beams of so splendid an example were falling upon it. But he has had sorrowful experience of his mistake. If there has been a little melting, the frozen man is enormous still. It impedes growth in grace; it cepts the beams of truth, and chains the soul down to earth and sense. Just so much as there is of this spirit in the church, just so much is there to mar its beauty, undermine its strength, and prevent its becoming the light of the world, and terrible as an army with banners.

And the pastor cannot but be troubled.

4. Alienations among brethren trouble him. He supposed that, as they had one Lord, one faith, one baptism, and had professed the closest and sweetest fellowship with one another, and ate of the same bread, and drank of the same cup, they would be one in heart. But he cannot shut his eyes to the fact, there is strife, and envy, and jealousy, and evil surmises, and evil speaking. The argument is rent. Christian fellowship is a drooping flower. This alienation breaks the phalanx of the saints, weakens the sacramental host, encourages the assaults of Satan; and that pastor would not be fit for the name, who would not be and in view of such a spectacle.

5. The languor of Zion in spreading her glory through the world troubles him. She had heard the voice of her king. “Arise, shine, for thy light has come, and the glory of the Lord hath risen upon thee!” And her duty and glorious privilege it is to cause every pagan nation to exclaim, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!” But Zion rises not in her strength. She is so slow and languid were her movements as to occasion the despising cry, “When will the Savior be known among all the nations!”

Here are some of the pastor's trials. Let the disciple know that many of them can be relieved by the exercise of his own piety, and their fervent prayers will powerfully sustain him in bearing all the rest.

Boston Recorder.

An aged clergyman, in Baltimore, states, ‘that during the long time he was chaplain to the Maryland Penitentiary, he took great pains to ascertain from the convicts, what was the commencement of their downward career; and the testimony of about ninety-nine out of a hundred was, that their career of wickedness commenced with Sabbath-breaking.’

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, AUGUST 29.

TERMS—\$2.50 per year; \$2 if paid within 3 months.

THE INWARD LIFE.

The inward life of the Christian! It is a world by itself; a scene of conflicts and changes, of joys and sorrows, in which none may participate but he who knows our thoughts. How unlike the world without! And how little does the world without know of what passes in this sacred enclosure! Our actions, our conversation and writings, may indicate the governing principles and the reigning spirit of the soul, but the struggles, the storms and the sunshine of the world within. This accounts for their frequent want of sympathy and of charity. The conscientious and truly pious are striving to subdue and control every faculty and passion of the soul, and to render this inward world a fit abode for the Holy Spirit. We cannot properly cherish the Christian's hope, unless we are thus consciously taking care of our inner man—analyzing our feelings and motives, watching jealously against the wiles of Satan, and cherishing those holy aspirations, affections and sympathies which will render the home within us a heaven. What is heaven, but a place of sanctified affections? A right state of heart is always attended with peace and joy, pure and abundant. How much do Jesus and his apostles tell us of this peace and joy! "My peace I leave with you; my peace I give unto you; peace and joy in the Holy Ghost; peace which passeth all understanding; joy unspeakable and full of glory. This is the Christian's peculiar treasure—his Saviour's special gift, and pledge of love. But how are we to realize its possession? Do we realize it?

The Christians of this day are too exclusively occupied with the outward world. The mind only contemplates what the eyes see and the ears hear. And they see and hear much that is painful and exciting. The more the wrongs and faults which appear in human conduct and on the face of society are surveyed, the greater, to us, is their comparative importance, and the less do we concern ourselves about the state of the world within. We forget the injunction to keep our hearts with all diligence, in our zeal to clear away the moral deformities which we see around us. The world without has indeed its claims, and they cannot be felt too deeply or not too promptly. But they greatly err, who take it for granted that their own salvation is already worked out, and that they have nothing to do but to demolish Satan's empire and establish Christ's kingdom in the world without. The truth is to be preached—error and wrong are to be mastered and driven out from among men—but, Christian reader, thy chief work is the purification of thine own spirit! Read the biographies of the best and most useful men. Take, for instance, the memoirs of Payson; and what do you find to be the substance of his daily record? Here is a specimen. "Enjoyed a very unusual degree of sweetness and fervor this morning. O, how precious did Christ appear to my soul! How longed to be a pure flame of fire in his service. In the evening I received, by his word, a flood of unutterable longings and insatiable thirstings after God in Christ. I earnestly desired that all mankind might be as happy as I was; that they should all see what a glorious, amiable being God is, that they might love and praise him!—Thus does he proceed, from day to day, zealously laboring to save souls, and at the same time constantly watching and recording his inward joys and trials. There is an entire history of the world within, distinct from that of the world without, portions of which you trace in his biography. And what a history it is! This constant care of the heart imparted an union to all his public ministrations, gave to his whole character and intercourse a sweet savor of piety, and made him a shining light, and a very impregnation of heavenly graces.

We wish there was more attention among Christians to the hidden man of the heart. There would be more peace in the church, and more religion in the world. We should have more Baxters, and Newtons, and Martyns, and Harts Pages. We should find a demand for something beside newspaper controversies and party harangues. We should see more plain and countenances and hear more kindly tones. When we have a heaven within us, the outward world assumes a far more agreeable aspect; for the beauty is in the eye, and in the ear, the melody. And when all is right within, we have the conscious approbation of Heaven, and a peace divinely serene; so that we care little or nothing for man's judgment. Our motives may be impugned, and our acts misrepresented, but we are not irritated nor alarmed; for we are assured that One there is who perfectly understands us, who judgeth righteously, and who will plead our cause.

FAITH PREVAILING.

When the Christian looks into his own heart and sees how much he is actuated by feelings adverse to the gospel, and how insidious are the workings of depraved nature,—how prone he is, in his estimate of himself, to err,—and to find, lurking in everything, the idol self, poisoning all his doings,—how often is he, like the apostle, led to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" How often is he disheartened by the perils and darkness of the way, and by the opposing feelings within him, and led to despond by reason of an unblemished heart. God often suffers his children longed to buffet the waves of corrupt nature, to try them, to purify them, and thus by opening to their view the hidden evils of their hearts, to make them sensible that it is not from themselves their help must come. When their weakness and sinfulness are most apparent to themselves, they are most able to appreciate the grace in Christ, and seek most earnestly his sanctifying grace and cheering smiles. It is while from out of the depths they cry, that the Saviour scatters the clouds of doubts and fears, and the Sun of righteousness shines upon their darkened souls. Perhaps it is more than any thing else this internal conflict which keeps the Christian graces bright; for a realizing sense of our inward sin tends to keep us humble, distrustful of ourselves, and looking upward; and this is the posture of the soul when Christ graciously discovers his love, and, and excellency, and adaptiveness to relieve.

Faith is thus quickened and made lively, and the pervading impression of dependence on Christ begets confidence in him—for we learn to trust him who has so manifested his grace,

his power, and his loving-kindness in our extremity. Let us then, our best armor, secret of all our strength—our best armor against the assaults of sin and the adversary. As the mariner keeps his eye intently fixed on the polar star, amid the darkness of night, and from all other objects turns to this guiding point, so let us fix the eye of our faith steadily on Christ, the great central star of the gospel, till, over the troubled waters of life, it shall guide us to the haven of eternal rest; and then, from that blissful world, shall we look back on all our journey through time, and say with the Psalmist, He hath led us forth by a right way.

ABOLITION HIRELINGS.

The editor of the Christian Index, of Georgia, accuses us, in violent and most uncourteous language, of misrepresentation and a want of veracity. He speaks of our "studied assiduity," which he affirms was not caused by the style of his address, as we pretended; and he adds, "But we dismiss the editor [of the Reflector] as an incorrigible offender against the truth. We do not design hereafter paying any more attention to him than is necessary for the correction of his misrepresentations."—To this we have only to reply, that we had not attempted to correct one half the misrepresentations of the Index, and yet we are aware that in speaking of its editor as an ultraist, as wanting in Christian dignity and courtesy, and as not expressing the views of the more candid and worthy in the South; and in declining any notice whatever of many of his remarks, we have pursued a course adapted to irritate an irritable mind; and this accounts for the increasing acerbity of his language, and his vigorous attempts to "lash us into fury." In the article to which we have now referred, he compares us with the editors of Zion's Advocate and the Observer, for whom he says he has more respect because they are more veracious, and do not mistake sneers for arguments. We are certain our brother editors will not be made vain by such a compliment from such a source. We have no defence to make of our veracity; the qualifications of the Index to inform the public, that point are not such as to give him public attention greater weight, than those have which he disputes. We were present at the Triennial Convention, and know whereof we have testified. The Index sustains his charge of misrepresentation against us, by saying:

"Not one of his fellow abolitionists, as far as we have observed, have as yet manifested any disposition to endorse his statement that the Convention had 'disfellowshipped slaveholders.' He has called and flattered some of his more Northern brethren, but he has not done so to the purpose. However violently opposed to slavery they may be, we are pleased to find that they have too much honesty remaining to allow them to confirm the statement, even of a brother abolitionist, which they know to be erroneous."

Now we have never said, that "the Convention disfellowshipped slaveholders." No Northern brethren have "too much honesty" to confirm a statement they never heard or read! We only said that many of the churches represented in that Convention, had disfellowshipped slaveholders, and that, by virtue of the resolution passed there, they had a right to do so, and still to retain a seat or an office in that body. Whose veracity is now impeached? The statements we have made, have been endorsed; or statements exactly concurrent have been made.

As to mistaking sneers for arguments, we think we have not done it; at any rate we have never mistaken the leucubrations of the Christian Index, concerning the Reflector, the Psalmist, and the abolition editors of both, (as the Index is pleased to term them) for arguments; and if in replying to them we have not employed arguments, it has been for the obvious reason that they were not called for, and could not be appreciated by a controversialist so entirely untainted by the insane.

We notice, briefly, some of the assaults of the Index, not from any love of the sport, or any feeling of his influence against us, or the cause we defend; but rather because many of our Northern readers are frequently asking, "What do the Southerners say? What is the tone of the Southern press? and if we never refer to their abuse, it is taken for granted by many that we are wanting in fidelity to them, in justice to ourselves, and in conscious integrity and personal valor. It is the easiest thing in the world to bandy words with wordy editors, like him of the Index, but we cannot forbear asking, when entering upon such controversy—*cui bono?* Of what service will it be to the cause of religion? Will it hasten the day of the slave's emancipation, promote the piety or increase the holiness of God's people, or, in any way, do good to the souls of men? Now, whatever the editor of the Index, or any others, may think of our honesty, and however we may err in the management of the paper, true it is, that the objects of usefulness have placed us in the editorial chair. We are not here for the sake of ease, or to gratify a propensity for writing or for controversy; nor are we hear for a salary which we cannot obtain in other relations. We have no prejudices against slaveholders or abolitionists which we take pleasure in feeding; the vows of the sacred office are upon us, and the same truths which we should urge upon dying men from the pulpit—the same principles which should govern us as exponents of God's truth, and as Christ's ambassadors, in the relation of pastor, shall not, God helping us, be sacrificed or violated in our yet more responsible relations, as the conductor of a widely circulated religious paper. The interest of a paper does not suffer, but is rather increased, by occasional picaresque, anecdotes, and satire. But whatever is adapted to bring dishonor upon the Christian name, and to injure the cause of religion and humanity, to foster a bad spirit, or to alienate the affections of those who should be striving together for the truth, we wish carefully to avoid.

In alluding to the Index, we have characterized its editor as wanting in candor. Some may think our judgment uncharitable; and be surprised, after all, that we do not copy and reply to all his references and critiques. To satisfy such, we will copy the first paragraph of the very article from which we have made extracts above. The article is headed "Abolition Hirelings," and commences as follows:

"The editor of the Reflector is offering premiums for articles against slavery! So the Jews abused Stephen. Acts 6:11.—Abolitionism must be reduced to great straits if hiring scribblers are needed for its defence."

Our readers are aware that we have offered four prizes—the first for an article on Romanism (already published); the second for an article on Religious Freedom; the third for

one on the Relation of Christianity to Politics; the fourth for one on slavery, a subject which interests the Christian citizens of this Union more, perhaps, than either of the others; and now see how the editor, who charges us with misrepresentation, refers to the fact! Those who write on the other themes are, by the same rule, to be dubbed "hiring scribblers." The Rev. John Harris, author of the prize essays on Mammon, and the Great Commission, is a hiring scribbler—a Missionary Hiring! We appeal to our readers, if the editor, who notices an enterprise like that in which we are now engaged,—to call out the talent of our able men on subjects of the greatest practical interest,—in such a spirit and manner, is worthy of very special notice? Are we unreasonably severe when we speak of such an one as wanting in candor and good temper? Can the assertions of such an editor injure, essentially, any man's reputation? We shall seldom refer to the Christian Index hereafter, to refute or correct its misrepresentations concerning ourselves. Its notice of the Psalmist, and of the Rev. Mr. Ryland, will receive some of our attention, but we leave this for other articles.

THE BOARD, AND SLAVERY.

DEAR BRO. GRAVES.—Some remarks have fallen from yourself, but more from your correspondents for a time past, which have struck me as tending in some respects to mislead the public mind with reference to the present position of our missionary affairs. But I was happy to perceive, in the Reflector under the head "Foreign Missionary Board," which seem to me timely and judicious, and calculated to remove in some measure wrong impressions, which have been made. Though I may seem to differ in some respects from your views as expressed elsewhere, yet as those who entirely approve have spoken so freely, I trust you will allow me in connection with your own remarks above referred to, to say a few things. You admit, that with reference to the connection of the Board with slavery, there are some facts existing which you (you) regret, for the existence of which facts you seem to know ground of apology, and for the early removal of which you feel the strongest confidence. You further suggest that you have felt that it would be wrong for you to enliven those facts abroad—that it would embarrass the efforts of the Board to remove them. Now, sir, I do not dispute the conclusion to which you have come. I sympathize with you in your desire, and though my hope is less sanguine, yet I do not without hope in the matter. But this I wish to say, that in these admitted and regretted facts, is found an apology for those who are blamed for not being satisfied with what is already done. There are some, no doubt, who are unacquainted with the facts to which you allude; such probably is the case with your correspondents, and hence their entire satisfaction with what is already done; and it may be said of them, as one of them said of Mr. Wade, did they know of the facts as they exist they would not have written as they have. But there are others who know the facts to which you allude, but who may not, like you, know that they innocently exist, on that there is so "deep an anxiety" on the part of the Board to relieve it from responsibility of the kind. Among the latter I must enroll myself, and sure I am, that the confidence of many others was shaken by your knowledge, we might tell you do; but we lack it, and you must excuse us if we lack the effect which that knowledge has produced upon your mind. That knowledge the Board itself, and they only, can give us, and if it be withheld, the fault shall not be on our part. But while we lack it, I submit whether it is quite fair to demand of your satisfaction. I do not know, my dear brother, that your confidence, or the confidence of your correspondents, was ever shaken in the acting Board, or that you acted with the Provisional Committee. But the confidence of many others was shaken by your statement, which I do not wish to call to rest occurrences, which I do not wish to call to rest; they were driven out from the Board, and compelled to seek some other organized channel, or abandon both the missions and the heathen. A division now exists, and exist it will until something more is done to promote union. We have our missionaries now in the field. The same things which made the division at home have drawn Mr. and Mrs. Wade to look to the Provisional Committee, instead of the old Board, for support. With their confidence in us we shall not trifle. With the Committee or its friends, or with their missionaries, a reconciliation cannot be effected by the hope, however sanguine, that intervening obstacles will be removed. The way must be clear. The official neutrality of the Board, I thought, was pretty well restored by the resolution passed at Albany, and the resolution adopted by the Convention at Philadelphia, last spring. Though it did not express all I wished, yet, with the understanding generally prevailing, it is, I thought then, and still think it is, that I thought not but it may result in a satisfactory restoration of that body to that neutrality which it was supposed to have departed from, at the Baltimore meeting. And were there no other facts to be regretted and removed, I see not why harmony or co-operation should not be restored. But here rests my difficulty, and the difficulty of others who know the facts. I have no disposition to "embellish" those facts abroad, or to embarrass the efforts of the Board for their removal. The Lord speed their efforts. I would not say this much but for the sanguine insisting of yourself and correspondents, that we ought to be satisfied with what is now done, and a disposition on the part of some to insist that we have shifted our position and are unwilling to be satisfied with what we once said was enough.

Sincerely do I sympathize with you, my dear brother, in your ardent desire for peace and for union at the North in our missionary operations, and sure I am that you have uttered but the wish of the most sanguine abolitionist, when you say, "What we ask of them (the Board) is not that they aim to please us, or that they displease others, but that they do what they believe before God to be right." But we ask that they do it frankly, openly, and as officially as the wrong has been done. To that, both the North and the South are entitled. Nor can the confidence of any be restored by any other course, or retained ultimately, of either North or South.

I fully agree with you in the desire that all will cherish hope and confidence, that the Board will do all in its power to remove every remaining obstacle to a perfect union. On this I have felt bound to insist, and do still entreat those who sympathize with me in this matter, even at the hazard of their displeasure. With the same propriety also, I ask for patience on the other hand, and that yourself and your correspondents

will not insist that we shall be satisfied until all objections are removed, or until some intimation is given from the Board that they will be removed. For such removal or for such assurance, there is ample time for the meeting of the Convention in Albany, on the first Wednesday of next month. It is my most ardent desire that at that time we may be furnished with means of a full and final termination of the division which now exists. May the Lord give wisdom and grace to all concerned, and bless your efforts to obtain that happy result!

Yours affectionately in the Lord,

NATHANIEL COLVER.

REMARKS OF THE EDITOR.—The allusion in the above communication to an article in our last, seems to require of us some explanation. Our brother regards that article as adapted to remove "wrong impressions that have been made." We certainly did not intend that our previous editorials, or the communications we have published, should "mislead" or convey wrong impressions. The difficulty which the abolitionists have heretofore professed to have with the Board, grew out of occurrences at Baltimore in 1841; and were based on the consideration that the Board was committed to a course of action, having been elected with the understanding that they should discontinue all anti-slavery measures and had no difficulty with the South. We have maintained (and do not see that any body disputes us) that that difficulty has been removed. In addition to this, a principle of action has been adopted, which renders it practicable for us now to sustain the Board without any compromise of our anti-slavery principles. And sure we are, that no man, who honestly and understandingly seeks the advancement of anti-slavery doctrines in the denomination, and at the same time cherishes a due regard for the missionary cause and the peace of the church, will deny the exceeding desirableness of this, if indeed it does not involve any such compromise. The missionary enterprise is one great work; and in conducting it for us and our churches, never to come to the aid of slaveholders for the sake of obtaining Southern funds, nor even to withhold their testimony against that sin for such an object. When we know that they do either, we shall—willing to complain. And for our own part, we are willing to say more: when that Board shall so far endorse slavery as knowingly to appoint an owner of slaves as one of our missionaries,—as we have loved the men who compose it, and much as we deprecate division,—we shall go for immediate and unqualified secession. Then will the abolitionists, both radical and moderate, have a reason—ostensible, real, and conclusive, for a new organization. But that day, we venture to predict, will never come. The South will not ask this of the Board—certainly not until they have decided themselves to secede, and wish a fair pretence on which to do it. We are not authorized to speak for the Board or any of its members; we know it is a principle with them—and it is a just one—not to answer any hypothetical questions. But we have the honor and advantage of a personal acquaintance with the members of the setting Board—with some of them the acquaintance is very intimate; and so well apprized are we of their views, that we are as confident how the votes of at least a majority, if not the whole body, would be cast, in case the question must be decided, as we are of anything which it is possible to suggest or propose. We say this on our own editorial responsibility. Whether we predict correctly or not, it seems to us that the abolitionists ought not to go for a separation until the fact shall be tested. Now, the Board occupies the right position. The question is, shall we go against it because we do not positively know that it will never desert that right position; or shall we adhere to it till we see such a desertion taking place?

FOR THE BOARD, BUT AGAINST SLAVERY.

BR. GRAVES.—This is the true position. We are glad you have made it so plain. To be against slavery, is to seek the welfare of some three millions at home, and to be for the Board, to seek that of many more abroad. To adopt one member of this motto alone, no matter which, is ultraism. Neither is there any contradiction between the two.

In acting with the Board for the good of the heathen, abolitionists are unretarded liberty. They can do as much as they wish, in a manner in harmony with, and if they think it important, declarative of, their distinctive principles. What more can they hope for in a new organization? It is well known that the Board of the Convention would for a moment hesitate to send out a worthy missionary, however decided an abolitionist, or to appropriate especially contributions made for that purpose. Besides, such donations, being credited thus in the Magazine, would be a constant testimony against slavery, which could find its way to the South through no other medium.

Nor does the co-operation express or imply any sanction of slavery. This has been fully and distinctly declared, and published to the world. It is so understood. Some are already on the Board who are known, or believed at the South, to be abolitionists, and more will be. That the resolution at Philadelphia was a compromise, can be more easily said, than proved, and will not be readily agreed to by some out of the denomination, who would like to see the Triennial Convention and every other organization converted into anti-slavery machines, and made subject to their will.

It is a radical mistake—we hope not a wilful one—that any new missionary organization is necessary or wise. Do pastors, agents or collectors, really find it the great difficulty in extending missionary zeal, that a few slaveholders, out of many Southern Baptists who are not contrary to the same funds? Is that the serious objection to those who would do any thing to purpose if it were removed? Or if it be, should such conscientious scruples be gratified, or rectified? This is, or rather ought to be, the question. There has been much bluster, and pretence, and talking for granted that no abolitionist can consistently co-operate with the Triennial Convention. But the proof of this, the argument, has not appeared. A call is now made to go to Albany, as there have been others elsewhere, taking it for granted, that anti-slavery friends of missions cannot consistently co-operate with the Board. But all cannot go to Albany. Some must wait on their ministry. Very few from a distance will be there. If

substantial reasons exist for withdrawing from the Triennial Convention, let us have them on paper—plain, pithy, and to the point, without either declaration or definition. Reasons enough are obvious why we should act "against slavery," and in every possible way in which it can be done with effect. But to cut off the only which binds Baptists at the South with abolitionists does not seem to be the most hopeful operation. If so then the "Liberty Party," because they now sustain a political alliance which they cannot in all things approve, ought to leave the country, or to set up another government in order to reform this. But no. That is the policy of children of light!

That some good brethren and true are conscientiously bent on a new organization, is not to be doubted. That others are contentiously in favor of it, is perhaps not less certain. The opinion has at least been ventured, that this difficulty would not be settled even if slavery were abolished to-day, unless another field of contest could be opened, where certain regimentals could be used which have so long been in the service. But we hope better things.

The more excellent way is, not to do less for the Board; but more "against slavery," both in connection with the Board and otherwise. These long articles, about names and forms when the realities are tangible, are wide the mark; they engender strife, without sufficient cause, render the horrors of slavery no better known or more deeply deplored, and trouble not the consciences of slaveholders or their apologists. It may be set up to them, but it is to the cause of immediate emancipation.

WORCESTER COUNTY.

MR. WADE—THE BOARD—ITS MISSIONARIES—THEIR SALARIES—THE CAUSES OF A SLIGHT REDUCTION—CIRCULAR ADDRESSED TO THE MISSIONARIES EMBRACING THESE SUBJECTS.

MR. EDITOR.—I have not the Christian Reflector before me, containing Mr. Wade's Letter to the Provisional Committee. If, however, my memory serves me correctly, he intimates, that in the slight reduction which was made in the salaries of the missionaries a few years ago he was not consulted. Therefore, leaving an impression on the minds of your readers, that no proper or just regard was paid to the wishes of the missionaries, or to what was due their comfort in the reduction that took place.

Now it so happens, that Mr. Wade himself was the chief and moving cause of this reduction. Letter after letter came from him, complaining that the missionaries' salaries were too large—and stating that he could not and would not accept of the whole salary appropriated to them, and his wife repeatedly declaring that they did not need it. It was these representations previously made by Mr. Wade, which gave weight to the opinions and judgment in regard to missionary salaries, expressed by the respected brother who went out to India, under the authority of the Convention and by the direction of the Board.

Nay, there were members of the Board, of whom I was one, who contended, that the representations of Mr. Wade ought not to influence the Board in diminishing the salaries of other brethren. I view several letters to the missionaries, as they can testify, more than twelve years ago at least—entirely untrue. I deny themselves the comforts of God's Providence within their reach; nor to live like savages, from mistaken views of economy, or from mistaken and popish views of self-denial. And now I can only say, it is passing wonderful, that for the sake of bringing the acts of the Board into disrepute, a letter shall be published in which Mr. Wade seemingly complains that his salary was diminished without his being consulted. However true that representation may be to the letter, it is not true to the spirit of the case, and to the whole fact. For one, I feel it due to myself to say, that long ago I complained of him, that he was using his influence with the Board, to induce it to lessen the salaries of the missionaries; in regard to which I always was, as I now am, opposed.

In this connection, it may not be improper to express my most thorough conviction, that every member of the Board who voted for the salaries to be diminished, did so under the impression, that the missionaries would not thereby be deprived of any real or suitable comfort; and that it was due to the patrons of missions to distribute their funds on the principles of a careful and just economy.

That your readers may form a just and dispassionate view of the sentiments and principles on which the Board have always intended to act, I herewith send you for publication a circular addressed to the missionaries, some length of time after their salaries had been reduced; and which was intended to soothe the feelings, to the surprise of the Board, had by that reduction become disturbed.

This circular was intended simply for the missionaries, and not for the public; yet as the publication of Mr. Wade's letter seems to require that some explanation should be given to the friends of missions at home, and as I wrote that circular, and know that it means neither more nor less than what it says, I take the responsibility of giving it to the world.

Jug. 23. DANIEL SHARP.

Baptist Missionary Rooms, Boston, July 20, 1840.

DEAR SIR,—I am instructed by the Baptist Board of Foreign Missions to transmit to you a certified copy of the following extracts from their Records.

For Sec. &c. Missionary Rooms, July 20, 1840.

The following letter to the missionaries of the Board in Asia, prepared by a Committee appointed for the purpose, having been read. Voted, That it be approved, and that a certified copy of the same be transmitted to all members of the Board concerned, and to all the members of the Board.

(LETTER.)

Boston, June 11, 1840.

DEAR BROTHERS.—In view of the misapprehensions which have been indulged by some of the missionaries, in regard to salaries and the relations subsisting between them and the Board, the undersigned have been appointed a Committee, to explain the principles by which the Board consider themselves bound to be governed, in discharge of their difficult and responsible duties. They proceed to the duty embraced in this appointment with conscious satisfaction, as they feel assured that neither they nor their fellow laborers in the cause, have ever intended to adopt or establish any arrangements which were not calculated to promote the comfort of the missionaries in connection with the faithful and economical discharge of their trust.

The principles by which the Board consider themselves bound to be governed, are summarized in the resolutions adopted at the 7th of April last, and forwarded to the missionaries in Asia by the Foreign Secretary, under date of June 11.

The members of the Board consider themselves the agents of the Convention, and ac-

countable to that body for the discreet and faithful application of its funds; and for a careful and judicious choice of missionaries; as well as a proper selection of fields of labor; so that the objects of the Convention may be most effectually obtained. They consider their missionaries as embarked with them in a common cause; that one is their Master; and that all they are brethren. As brethren, they are to be treated as such, and to be considered themselves as on an equality. It is true indeed we have not all the same office. The missionaries have the honor of offering themselves, and the Board have had imposed upon them the responsibility of accepting or rejecting candidates for missionary service. When a brother is accepted, it is the duty of the Board to assign him a station, to give a general direction as to his duties and labors, and to see, as to temporal support, that he be comfortably provided for and supported.

The Board are also unanimously of opinion, that in all cases where it can be intelligently and satisfactorily done, it is best to have settled salaries. This arrangement will be attended with fewer embarrassments to the Board and their missionaries. And yet it must be obvious to every one, that in the commencement of a mission, it may be difficult, and even impracticable, to fix the amount of salaries. Much must be left to the information which the experience of the missionaries will impart,—to Christian principle,—to sound discretion,—and to the liberality of the friends of the mission stations, in regard to means of subsistence and comfort, that it would be the duty of the Board to increase the salaries of the missionaries; and they would conform to this indication with as much readiness and pleasure, as they would to a proposition from the missionaries to have their salaries reduced. But in the event either of a diminution or an increase of salary, it is the unanimous opinion of the Board, that it should be the result of mutual deliberation between them and their missionaries.

In reducing the salaries of the missionaries in 1837, the Board had the least intention of abridging their brethren in any necessary comfort. They then desired, as they have always, that all their missionaries should enjoy those conveniences which would free them from all other cares and anxieties, and enable them to be entirely devoted to the appropriate duties and interests of their mission. Nay, on this subject the Board owe to their own feelings and character to say more. The reduction was occasioned by the representations and remonstrances of missionaries themselves, stating that their salaries were too large, and requesting that they might be reduced. These representations were confirmed by the Agent of the Board who visited India. And the members of the Board who had before felt a reluctance to comply with the request, yielded to this measure. So far from desiring to curtail the comforts of their brethren, it was, in many, if not in all the members of the Board, a matter of deep regret that any of their missionaries should have voluntarily submitted to personal privations which we feared might affect their health, if not their usefulness.

In regard to the reduction of salaries, the Board may have been led to form an erroneous judgment,—by representations made to them,—but they cannot admit that they have been deficient as to an affectionate interest in the temporal comfort of their missionaries. On this point their hearts and consciences are equally true.

In regard to the Circular of October 20, 1838, the Board are free to say, that they regret the expressions which that letter contains, because they are unable to deny that they have been deficient in what it believed the Secretary intended. The idea that existed in his mind, and which simply meant to convey, was, that no rates of salary had been fixed by the Board, and he did not mean to say that the Board are not bound by their stipulations. Surely, we need not say, that we all hold to the inviolability of contracts. So long as the Convention and its agents are aware, through its different societies, of the means, so long will the Board feel scrupulously bound to fulfill all their engagements with all their missionaries.

When several of us recollect the feelings awakened within us when the first appeal was made to the Baptists in America by our respected brother Judson,—that they should forthwith send forth the friends and advocates of a cause still so new to our hearts; and when we remember that, with others who have since joined us in the labor and anxiety, we have been given, but time, our thoughts, and our personal influence, to the sustaining of missions,—we certainly feel a most profound regret, and distressing sensations, that our dear brethren should have been allowed the expressions of distrust and dissatisfaction which have distinguished some of their recent communications.

We are nevertheless, dear brethren, Your fellow laborers in the Gospel, DANIEL SHARP, RAYMOND STODOL, SOLOMON PIERCE, Committee.

LETTER TO A MISSIONARY.

Bangkok, Siam, Feb. 28, 1844.

DEAR BROTHER GRAVES.—When I first wrote to you, we were in Moulmein, and hoped to spend our days in toiling for the poor Burmans. But God in his providence directed otherwise, and we are now laboring for the benefit of the benighted Siamese. As most of the stations are in want of new and better bounties of type, it is probable my time will be occupied in preparing them in future. Four or five different fonts of Siamese type have been prepared, but none of them are very well liked. I have commenced a font on English body, full-face, and if my life is spared I hope to complete it by the close of the present year. But little appears to be doing here, except to feed the Siamese. Our labors are unrestrained, and no one is at all molested in preaching the gospel, distributing books, or travelling about the country. Much light and gospel truth has been communicated, which we hope will tend to dispel the gross darkness that covers this people. We long to see the time when every vestige of idolatry shall be destroyed, and the millions around us believing and worshipping the only living and true God. There are many obstacles to prevent the spread of the gospel in Siam. It is often remarked that slavery is the greatest obstacle to the spread of the gospel among us. From what I have seen of the evil effects of it since our arrival, I am inclined to think such is the fact. The great mass of the people are slaves, and it is almost impossible to make them feel that they are responsible beings. When the gospel is plainly preached to them, and they are told to forsake their idols and believe in the Lord Jesus Christ, they say, "this is all good, but how can we believe in a religion contrary to our masters?" Their consciences are bound, and slavery has completely unmanned them, that it seems almost like preaching to the winds. Many of the priests are slave owners, and let out their slaves for money. Heathenism and slavery generally go hand in hand. If God permit, I will endeavor to write you more fully on this subject hereafter.

Our labors among the Siamese have been very successful. Several of the converts have died, and some have returned to China, leaving only twenty-two at present. Two have been received since our arrival, and there are several enquirers, some of whom we expect will be baptized at the next communion. Bro. Goddard is alone in this department. He is quite too much for one man. Chinese disciples do not present a more encouraging prospect than the field at Bangkok; and two or more ought to be sent here immediately to labor among the Chinese. The recent revivals in the United States have cheered our hearts, and we hope to

see more laborers sent among the heathen as the fruit of them. It is painful in the extreme, that so little is done in behalf of missions. Every Christian ought to make it a part of his religion, to do all in his power to send the gospel to every creature. We hope the Millenarians, who have done so much to hinder the cause of missions, will now be convinced of their folly, and be as zealous in sending the gospel throughout the world as they have been in proclaiming its destruction "in about the year 1843."

Yours very truly,

J. H. CHANDLER.

NEWTON THEOLOGICAL INSTITUTION.

The anniversary of Newton occurred last week. On Tuesday it was oppressively warm, of course unfavorable to animation in the speakers or education in the hearers; still the exercises were well attended and their interest very satisfactorily sustained. The air on Wednesday morning was as bracing as that of the first day in September, and the heights of Newton were never more highly appreciated or extolled than by the guests of that morning. A large number of visitors went up from the city and its environs, to pay their respects to the occasion, the place, the officers and the graduates; and never was anything so fine as was everything on that day. "What a paradise!" says one. "Newton was never so lovely!" says another. "The young men have acquired themselves nobly," said a dozen. "The exercises have been uncommonly interesting," said a host. "The dinner was excellent," cried all.—How much there is in a pure atmosphere, and a sunny sky, to dispense the shadows of the mind, and give an aspect of loveliness to everything passing around. And how delightful it is, on such a day, to get out from the dust and din of the city; to look on the draperies of nature, inhale her sweet breath, listen to her untutored music, and to ramble over her downy carpet! Certainly, they are wise who choose such pleasures, and sometimes avail themselves of the opportunity for their indulgence.

The address, on Thursday afternoon, before the Newton Theological Society was by the Rev. ALVA WADE, D. D. The object of the occasion was, to show the power of moral goodness in the Christian minister. Allowing all that was necessary for high mental culture, he made it evident that the success of the Christian minister depends mainly on the culture of his heart. He might be generally accurate in sentiment, and attractive as a speaker, but if the influence of the Spirit did not pervade the powers of his soul, his sermons would be as cold as they were clear, notwithstanding the energy which he might be tempted to affect. The effects of moral goodness, in enterprises of benevolence and religion, were simply and beautifully illustrated in the character of Luther, Hannah More, Howard, and a number more of eminent persons, who blessed the earth prior to their entering on the promises in heaven. This address was deemed highly appropriate, and tending to produce and stimulate the moral power which was its theme.

The sermon in the evening, before the Missionary Society of Inquiry, was by the Rev. Dr. WALKER of Albany. His text was, "The spirit of truth and the spirit of error." He referred, more lengthily, to the conflict of the two agencies, and to its effects on society and individuals. The spirit of error might be perceived in the various forms which the human character assumes when under its deleterious control; in the use of untruth, the religious skepticism, and the demoralizing idolatry of the world. The Christian could not pay serious attention to the orator, while pointing out the results of the spirit of truth on the moral feelings, the character and prospects of his subject, without emotion, and serious reflection. There was a mass of rich and stimulating thought in the address, the effect of which, we hope, will be found in the advancing interests of those who heard it.

The following is the order of essays spoken by the graduating class on Wednesday.

